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thy, imitation, the contagion of masses, the action of the mind upon the body, the formation of public sentiment,—all exemplify the process of suggestion and add their testimony to its power and domain.

We must recognise, too, that our suggestibility is a variable phenomenon; at some moments we are self-assertive and determined, at others passive and readily following another's lead. Sometimes we take the reins in our own hands, and again allow the vehicle to find its way as it will. Every night we pass into a condition in which conscious control is abandoned and logic gives way to suggestion. A trifling illness, a dose of medicine may increase our suggestibility, and place us in a position allied to that of the hypnotic subject. All this prepares the way for recognising as the distinctive characteristic of the hypnotic condition, an exaggerated suggestibility. Not alone is there a ready yielding to every suggestion of the operator, but functions normally not under volitional control may be appealed to and utilised by the slighter and subtler processes of hypnotic suggestion. The variable threshold between the voluntary and the involuntary is shifted to a surprising extent. That complex interrelation of centres with which the sense of personality is intimately connected yields to the same influences and makes possible an experimental study of this vexed problem.

This, then, is the Psychology of Suggestion, the contribution that Hypnotism makes to Psychology. It lays stress upon the great rôle this process plays in every day mental life and thus asks us to see in hypnotism a condition closely allied to the normal, and simply illustrating in an unusually striking way, one great factor in our mental composition. It rearranges the hierarchy of mental faculties and finds a more important place for suggestion than has been before accorded to it. From a somewhat obscure and sporadic phenomenon occasionally entering into mental states, it is raised to the dignity of one of the most frequent, most important, most fertile generalisations of scientific psychology. Whether one fully agrees with this position or not, it is certainly a service to have it so comprehensively, even if at times prolixly stated, and to be assured that the study of Psychology is deriving as much benefit from the researches in hypnotism as are the more practical sciences. J. J.

HYPNOTISME, SUGGESTION, PSYCHOTHERAPIE. Études Nouvelles par le Dr. Bernheim, Professeur à la Faculté de médecine de Nancy. Paris: 1891. Octave Doin., pp. 518.

The literature of the new science of Hypnotism continues to increase with unabated pace; most of the contributions consist of studies of a few cases or a brief exposition of a single point, in most cases of points relative to the application of hypnotism to disease. The present volume, however, is of special importance not alone because of the authority that Dr. Bernheim's name brings with it,—but because of the comprehensiveness and the skill and interest of the exposition. It is supplementary to Dr. Bernheim's former volume, "Suggestive Psychotherapeutics," (1886-87, English translation, 1889) and reflects the progress that has resulted from

continued and systematic observation. The therapeutic interest in it naturally finds most complete representation and about half the volume is devoted to the description of cases cured or benefited by suggestive treatment. Although nervous complaints predominate in these well arranged and well described cases, yet the method is shown applicable to all the ills that flesh is heir to. While this portion of the volume will be of greatest interest to the medical world, the psychologist will find most food for reflection in the first and more theoretical half of the book. He will find there an interesting historical sketch illustrating how processes similar to those now studied as hypnotism have been in use from ancient times; how all the various healers, and the various processes and agencies used by them, involve different modes of application of the one principle of suggestion. "It is the human imagination that works miracles."

Suggestion is defined as the act by which an idea is introduced in the brain and accepted by it, and thus many of the means by which one person influences another under every day, normal circumstances would be included in the term. Hypnotism is simply one of the most important and efficient methods of producing a state of increased suggestibility. In every day life we have abundant evidence of the tendency of ideas to be realised in actions; with every change in thought and emotion there is associated some motor expression, too subtle perhaps for analysis and description, but still present and significant. Under excitement and nervous strain these motor accompaniments of thought are increased and serve as the basis of the muscle reader's skill. Again the possibility of disbelief and of recognising the illusory character of a sensation involve the control of higher directing powers; the accumulated experience of the past passes sentence upon the new candidate. If we imagine a condition in which this form of control is abolished, we should have a subject accepting as real almost any idea or sensation that is suggested to him, and expressing freely and unreservedly his acceptance of the same. And this it is that hypnotism does. It builds upon the natural credulity which it is the difficult task of reason to shape and control, and brings into prominence the automatic, subconscious phases of mental action. It does not endow subjects with new faculties or deprive them of their individuality, but shows in a strangely perverted perspective the various faculties and processes that go to build the endlessly complex elements of a personality. This "suggestion" view of hypnotism is the contribution of the Nancy School, and is fast becoming the recognised view of science; one will nowhere find a clearer and more convincing exposition of it than in Dr. Bernheim's pages.

It is clearly impossible to summarise the various details that make up the body of the volume; but all the important topics are discussed and result in conclusions unusually free as well from vagueness as from narrowness. The processes inducing the state, the proportion of susceptible individuals, the various kinds and stages of hypnotism, its relation to sleep and other normal states, the rôle of memory in hypnotism, the interesting post-hypnotic, negative and retroactive hallucinations, its relation to hysteria, its possible use in crime,—these are some of the chief topics

treated. The volume is a valuable contribution to the literature of the subject, reflects its most recent acquisitions, and would well merit a presentation in an English translation.

J. J.

HANDBOOK OF PSYCHOLOGY. In two volumes; Senses and Intellect, and, Feeling and Will. By *James Mark Baldwin*, M. A., Ph. D., Professor in the University of Toronto. New York: Henry Holt & Co., 1891.

These are two books diligently worked out, the former of 343, the latter of 397 pp. They cover almost the entire field of psychology excluding however the treatment of such abnormal states as are Mental Pathology and Hypnotism. The author is a disciple of Dr. McCosh, and is strongly influenced by Wundt, of Leipzig, and Rabier, of Paris; yet he has developed an independent view of the nature of the soul which perhaps comes nearest to that of Prof. William James, of Harvard. The two books are actually two parts of one work, the one complementing the other. The former however is not, as the name suggests, an exposition of the nature of the senses in their relation to or as the basis of the intellect; it is an inquisition into consciousness, sensation, perception, association, imagination, rational thought, and kindred subjects. The latter, after an introduction of 50 pp., characterising the mechanism of the nervous system, treats of feeling as sensation, as pleasure and pain, as interest and belief, as emotion, and passes over to the subject of a motor consciousness, or will, ending in a chapter on volition.

Professor Baldwin states that "after we enter consciousness we find a principle 'of apperception to which there is no analogy in physiological integration," adding in a foot-note: "Since the section of the 'Unity of Composition' theory was written, 'Professor James has published an acute criticism in substantial agreement with it, 'and the passage quoted makes reference to the sixth chapter of Professor James's 'Psychology in which he rejects the so-called 'mind-stuff,' theory, declaring a self-compounding of mental facts to be inadmissible and proposes at last what he calls 'soul-theory.'" Professor James in this chapter commits the mistake indicated in the editorial of the last number of *The Monist* (p. 248) that he considers things as things in themselves and then looks for a relation producing principle. He says:

"In the parallelogram of forces, the 'forces' themselves do not combine into 'the diagonal resultant; a *body* is needed on which they may impinge, to exhibit 'their resultant effect."

"Take a sentence of a dozen words, and take twelve men and tell to each one 'word. Then stand the men in a row or jam them in a bunch, and let each think 'of his word as intently as he will; nowhere will there be a consciousness of the 'whole sentence."

Thus Professor W. James is in need of what he calls a "medium." He says:

"All the 'combinations' which we actually know are EFFECTS, wrought by the 'units said to be 'combined,' UPON SOME ENTITY OTHER THAN THEMSELVES. With-out this feature of a medium or vehicle, the notion of combination has no sense."